3:Watson E-4,5 (1943) 1952 SM4 Guarani SM4

361 few individuals, whose houses are not located within the village cluster but
594 near their *kokué*, there is still evidently some tendency to locate nearby close
596 relatives. These latter individuals, however, have achieved a more satisfactory
241 balance between the ideal of location near one's field, on the one hand, and continuance of the traditional location with one's kin, on the other.

361 Some have not successfully resolved the implicit conflict between proximity
241 to *kokué* and proximity to kin. For a few the distance to their *kokué* is small enough that it can be traversed, even daily, without much inconvenience. But for others, the distance is so considerable that their round of work activity is affected. There are cases in which individuals must spend from a half hour to an hour merely in getting to their clearings from their houses. The hardship is particularly felt during the season of more intensive agricultural activity. It must also be kept in mind that not only the man but also the woman is concerned since she, too, works in the clearing and must frequently go there to bring back the day's food rations.

241 The problem of extreme distance has been partly resolved by some Cayuá
342 by the use of small, house-like structures in their *kokué*. In these shelters they
343 can stay overnight or for several days during the time when they must be most constantly in their fields for work. Two families move completely to their "summer homes" during the active agricultural season. Most field houses, however, are not presently ordered to serve for more than occasional and temporary quarters—for overnight or in case of sudden rain when there would not be time to get back to the settlement.

More often than not, the field house is primarily a storehouse for non-perishable agricultural produce and farm gear, and it is not necessarily also used as a field shelter. One might therefore judge that the use of the field house as a shelter emerged after the development of the structure as a field storehouse. A number of Cayuá have field storehouses but have not adapted them for dwelling purposes. Those which are adapted for shelter thus seem to repre-
178 sent but special uses in the general development of storehouses for agricultural
361 produce.[16] The present cultural inconsistency on the point of location in

[16] On the point of whether the so-called *paiol* (this is a Portuguese word) is aboriginal or modern, the writer cannot pronounce since this was overlooked in the field work. It is a practice of some local Neo-Brazilians to have such storehouses in their *roças*, although they might conceivably have obtained this idea from the aborigines, as they certainly have done in the case of many other agricultural traits. The *paiois* vary in construction, depending on their particular use (i.e. for stores only or also for shelter). Some are built above the ground on low piles. The writer's supposition is that the Cayuá field shelter-storehouse is recent because of the modern implications of (a) a considerable agricultural surplus to be stored, (b) inadequate storage in the modern dwelling house (probably not the case with the larger *tapiá* and its storage shelves), and (c) the recency of the shelter requirement for such a field house. None of these points would seem to favor the argument of an aboriginal analogue of the *paiol*. However, if such were the case, it might still be argued that the aboriginal storehouse has nevertheless been affected by factors of acculturation, especially in its now occasional conversion for shelter.